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THE NEW YORK

LATIN LEAFLET

Entered at the Post Office in Brooklyn as second-class matter, October 29, 1900

25 Issues

Every Penny of
Every Subscription
goes into the
Scholarship Fund

VOL III

BROOKLYN, NEW YORK, MAY 4, 1903

No 74

TRUSTEES OF THE SCHOLARSHIP FUND

ARTHUR S. SOMERS, Ex-Commissioner of Education
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Ninth Meeting of the Latin Club

Send Your Postal Card at Once

The ninth regular meeting and the third annual meeting of The New York Latin Club is called for Saturday, May 16, at 12 M, in the Hotel Albert, corner of University Place and Eleventh Street, New York. The Club will be addressed by Dr Wm T Vlymen, Principal of the Eastern District High School, Brooklyn. All persons who are interested, whether teachers of Latin or not, are cordially invited to be present. The plan is to serve luncheon (50 cents a plate) at 12 M promptly, so that there shall be no delay. The address will follow the luncheon, and adjournment will occur about 2 P M, *thus leaving the afternoon still unbroken for those who attend.* Please send a postal card at once to the Secretary, Mr A L Hodges, 309 West 101st Street, New York, if you intend to be present, so that we may inform Mr Frenkel, the proprietor of the hotel, how many to expect. *Please attend to this at once.* Ladies are especially invited.

The election of officers for the coming year will be held at this meeting.

Out-of-town teachers may find it convenient to be in the city on the day announced.

Information as to the conditions of membership in The Latin Club can be had at this meeting, or by referring to Nos 3 and 10 of THE LATIN LEAFLET, or by addressing the Secretary.

H F TOWLE, *President*
A L HODGES, *Secretary*

THE ROMAN SPIRIT

IN TWO PARTS—PART II

The term Greco-Roman civilization is a misnomer.

The difference of the Roman spirit is too deep. The natural turn of the early Greeks to joyous art and their almost typical disposition for romance and heroic poetry has no parallel in the Roman spirit. Metaphysics too to the latter is an unprofitable waste of time and a contention about words. Cicero's interest for Greek philosophy greatly exceeded that of his contemporaries (I except the reclusive Lucretius whose life was passed in silence and obscurity): Cicero was an enthu-

siast for what we may call the classicity of Greece: think of the fervor with which he identified the funeral spot of Archimedes at Syracuse—in the main, however, even he too saw in Greek culture a powerful whetstone for the keenness of his professional abilities.

In the Poets' guild (*collegium poetarum*) a lot of poor fellows who ranked, in the main, with the *libertini*, practiced adaptation of Greek metrical forms to the harder and ruder tongue of the Latin farmers. An Oscan Greek was the first to essay Latin hexameters while he gave Greek lessons for a living.

The barbarous plundering of Greek art which Napoleon afterwards practiced so freely on his Italian contemporaries, was well begun, and long before Mummius, who wanted to obligate the transporting traders of his day to replace the works of Greek art in case of mishap of shipping, as though they were so many bushels of wheat or herds of steers.

The patron of Ennius, Fulvius Nobilior, conqueror of Aetolia, who afterwards built a temple of Hercules Musarum in Rome, left in Ambracia only the terra cotta works of Zeuxis; everything above that caliber he carried off to Rome. The humble beginnings of the Grammatici and Rhetores in Rome may be read in Suetonius. Like the American the Roman gave the first place to the *man of action*: that power of artistic speech indeed which could sway senate or *contio* was well included in the latter's equipment. "*Apud graecos, doctissimos homines, quibus, cum facere non possent, loqui tamen et scribere honeste et magnifice licebat*"—says Cicero (*pro Caelio* 40). And from the Greeks, in the Augustan age, the Romans learned their mathematics, their medicine, their architecture (v. Vitruvius) their grammar, their rhetoric. Greek artists covered the walls of mansions and villas with the frescoes of Greek legend: and still the Romans treated them with disdain: for they had only a varnish in Greek culture, a fad, a little higher than their cooks.

Seneca indeed would seem to take a higher or more genuinely appreciative position: and